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Paxton, William M. 1824-
1904.
Two discourses upon the lif
and character of the Rev

Professor William Miller Paxton, D.D., LL.D.

Presented by Mrs. Paxton

to the Library of

Princeton Theological Seminary

On steel by John Sartain.

Francis Herron

LIBRARY OF PRINCETON
THEOLOGICAL SEMINARY

TWO DISCOURSES

UPON

THE LIFE AND CHARACTER

OF THE

Rev. Francis Herron, D. D.

BY

THE REV. WILLIAM M. PAXTON, D. D.

Pastor of 1st Presbyterian Church, Pittsburgh.

PREACHED AND PUBLISHED AT THE REQUEST OF THE BOARD OF TRUSTEES AND THE SESSION OF THE CHURCH.

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FRANCIS HERRON:

Born,

In Franklin County, Pennsylvania,

June 28, 1774.

Graduated,

At Dickinson College, Carlisle, Pennsylvania,

May 5, 1794.

Licensed to Preach,

By the Presbytery of Carlisle, Pennsylvania,

October 4, 1797.

Ordained to the Ministry,

And Installed as Pastor of the Presbyterian Church at Rocky Spring, Franklin County, Pa.

April 9, 1800.

Removed to Pittsburgh,

And Settled as Pastor of the First Presbyterian Church,

May, 1811.

Resigned his Pastoral Charge,

December, 1850.

Died, December 6, 1860.

DEATH AND FUNERAL SERVICES.

Rev. Francis Herron, D. D.,

Departed this life at his own residence in the City of Pittsburgh, on Thursday evening, the 6th of December, 1860, in the 87th year of his age.

He had just returned from a visit to his son-in-law (Mr Hoge,) to whose charming residence on the banks of the Hudson he was accustomed, in the last years of his life, to resort during the heat of summer; and where he seemed yearly to renew his youth, and to return to his home with a freshness and vigor that it was cheering to witness. During his last trip, however, he gave evidence occasionally of abating strength, and just before his return contracted a cold, which soon after his arrival at home, settled with a deep and fatal hold upon his vital powers, and, after an illness of three weeks, terminated his life. During his illness he endured much bodily pain, and although his consciousness was seldom distinct and perfect, there was a patience in all his sufferings and a resignation to the will of God that evinced the maturity of his piety, and his meetness for the Kingdom of Glory.

In the intervals of his suffering, when consciousness momentarily returned, he would express his conviction that all was well, and his desire "to depart and be with Jesus." From the beginning of his illness it was perfectly manifest that he had

no desire to recover; yet he waited with entire patience for the moment when it should please his Heavenly Father to end his sufferings and receive his spirit. During the day that preceded his death it pleased God to remove every pain, and he lay with beautiful composure, unable to speak, but indicating by expressive signs that his soul was in the enjoyment of perfect peace. In this happy frame his spirit passed away so gently, that it was difficult to tell the moment when "the silver cord was loosed."

The Funeral.

The funeral took place on Saturday the 8th inst., from the First Presbyterian Church. The bier was followed from his late residence by his bereaved family, accompanied by a large number of ministers and the students of the Theological Seminary in solemn procession. On reaching the Church the coffin was placed in the aisle in front of the pulpit, where his lifeless body preached, with silent eloquence to a vast assembly, the last and most touching sermon in a ministry of fifty years. The remarkable assemblage of people that thronged that spacious Church was an evidence of the high position which he held in the regard and confidence of the public, and of the depth and extent to which the emotion of sorrow pervaded the masses of the people. Citizens of every class and description were present. The high and the low, the rich and the poor, were there to look for the last time upon the face of a Father whom they all loved. Christians of all sects, ministers of all

denominations, came to mourn for one who loved all who "name the name of Jesus." The Courts adjourned their judicial business, and merchants closed their stores in token of respect to an aged Patriarch, whose living presence they had all revered.

The funeral services were conducted under the direction of the venerable Dr. Elliott, Senior Professor in the Western Theological Seminary, and the friend and companion of Dr. Herron's early manhood. The service was opened with an impressive funeral anthem by the choir. After the reading of selected passages of Scripture, and the singing of an appropriate hymn, a prayer was offered by the Rev. Dr. Campbell who had been a long tried and intimate friend of the deceased, and a co-laborer in many of the important enterprises of his life. The Rev. Dr. Swift then followed in an address of unusual solemnity and impressiveness. His intimate relation to Dr. Herron as a co-laborer in the same city; the long years of harmonious fellowship which they had passed together; their joint participation in the same trials and hopes, all combined to affect the heart of the speaker so deeply, that as he stepped forward to the coffin and looked down upon the face of his brother, the tears gushed from his eyes and he poured forth a strain of eloquent lamentation that touched and melted every heart.

This was followed by an address from the Rev. Richard Lea, of Lawrenceville, who had been trained from his boyhood under the care and direction of Dr Herron, and whose vivid recital of past incidents awakened in the minds of the sorrowing congregation affecting reminiscences of the past.

The Rev. Dr. Beattie, of Steubenville, also spoke of his early acquaintance with Dr. Herron, of the high respect which his character had always inspired, and of the loss which this Congregation, the Seminary, the Church and the Country had sustained in his death.

Dr. Elliott followed in a few concluding remarks, in which he referred to their early friendship, to their intimate association in labors for the Seminary, to the devoted piety, the executive efficiency, unsuspected integrity and disinterested consecration which characterised his whole life.

After prayer and singing, an opportunity was given to all who wished to come forward and look for the last time upon the face of their beloved Pastor. It was a most affecting scene to witness that large assembly coming forward in regular order, each pausing an instant to look upon that much loved form, and then passing out with a tearful eye and a throbbing heart.

After the services at the Church were ended, the funeral procession formed and carried the body to its resting place in Allegheny Cemetery. It was committed to the earth with deep and solemn feeling, but in the assured hope of a glorious resurrection. The whole service was concluded with Prayer and the Apostolic Benediction by the Rev. Wm. B. M'Ilvaine, of East Liberty.

The Sermons which follow were preached for the purpose of recording the events of a life of more than usual historic importance, and as a tribute of affection to one endeared by the tenderest associations, and by memories of the fatherly kindness with which he received and cherished, as a son, his successor in the Pastorate.

FIRST DISCOURSE.

"My Father, my Father, the Chariot of Israel, and the horsemen thereof."—2 Kings, 2 : 12

Never, perhaps, had the name Father been uttered in deeper grief, or with warmer affection.

Elijah, the Prophet Father, and Elisha, the Prophet Son, were bound together by no ordinary ties of endearment. When it became manifest to the old Prophet that he must ere long retire from his sacred office, and it was indicated as the will of God that Elisha should fill his vacant place, Elijah sought him, and, throwing his own mantle upon him, indicated and installed him as his successor. Accordingly, Elisha bade farewell to the home of his youth,

and crossed the mountains of Gilead to take part in the ministry of the old Prophet, and to comfort and cheer him with the ready offices of kindness and affection. From that time they lived and labored together in the intimacy of a harmonious fellowship and reciprocated attachment. It was no ordinary friendship that bound them to each other. They had one interest, one aim, one motive, one sphere of blessed, holy, consecrated action; but deeper than this was the affinity of congenial temperament, the unity of kindred sympathies, the harmony of feelings strung to the same key; and deeper still, the affiance of grace, the common experience of the love of God, and the endearing intimacy of spiritual fellowship and communion which bound them together, heart and soul—wedding age and youth with a bond of perfectness.

The life of Elijah was spared longer than he seemed at first to anticipate. It was doubtless so ordered in mercy to Elisha. He needed the experience of age to direct him, and the wisdom and instructions of the old Prophet to prepare and mature him for his future responsibilities. For a period of about ten years this happy association and co-operation in the work of God continued; but now at last the time arrived when they must part, Elijah to ascend into glory, and Elisha to bear the responsibilities of the sacred office alone.

When it became known in the school of the Prophets at Jericho, that Elijah was about to finish his earthly course, it awakened such a painful interest among the young men in training there for the work of God, that a band of fifty followed after the two Prophets, as they took their

course toward the Jordan, and ascending an eminence that overlooked the Valley, witnessed the sublime scene that followed. The Jordan parts before the stroke of Elijah's mantle, and now they stand upon the opposite shore—the Prophet Father and the Prophet Son in their last act of earthly communion. Elijah with an overflowing heart, tells Elisha to present now his last request: "Ask what I shall do for thee before I am taken away from thee." Elisha had no difficulty in fixing upon his request. One great thought now filled his mind—anxiety about the cause of God after Elijah was gone. Hence he instantly replies: "I pray thee let a double portion of thy spirit be upon me." But whilst they were talking, "behold there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven."

And now, Elisha stands alone. Oh, who can tell the solitary desolation of his spirit at that moment? The Friend, the Father, the Counsellor to whom he had always looked, is gone. He had never before been left to himself. Elijah had always been at his side. Did he need direction? Elijah was there. Had he a sorrow? Elijah's heart was full of sympathy. Had he a joy? it was repeated in the joy of Elijah. But now, alas! he is alone, without his helper; solitary, without his comforter. With streaming eyes he follows the receding chariot, till his grief bursting into language he exclaims: "*My Father, My Father, the chariot of Israel and the horsemen thereof!*" It was the expression of his own *personal grief.* It was the deep outgushing of a stricken heart--the sorrow of one who felt that his earthly comforts, stays and supports had all been severed in one sad

blow. "The mantle of the ascending Prophet, loosed by an invisible hand, had fallen from his shoulders, and it floated down before him heavy laden with an official appointment, cast to him as it were out of the open heavens." He felt, therefore, that he was not only alone, but alone under the weight of accumulated responsibilities. He was now to carry on the work of God single handed, to bear the burden of the sacred office without a helper, and, added to all this, he had to assume the cares and responsibilities of instruction and government in the schools of the Prophets.

This is, therefore, the language of a heart greatly burdened, and pouring out in this single exclamation its great surge of responsibility and grief.

But to this language of *personal sorrow*,

he adds also that of *religious and patriotic lamentation:* "THE CHARIOT OF ISRAEL AND THE HORSEMEN THEREOF." The thought was evidently caught from the scene before him; and the idea is, that whilst Elijah had been to him a father, he had been to Israel, to the Church and the Nation, a chariot and a horseman. His labors and prayers had been of more value than military defences. He had done more by his counsels and intercessions for the protection and security of his country than chariots and horsemen. Whilst he had lost a Father, Israel had been bereaved of its strength and security. Hence he combines the expression of personal sorrow, with that of religious and national lamentation. He was bereft of a *Father*, the Church of a *Prophet*, and the nation of a *Defender*.

Now, my dear friends, all this is only too

vividly realized in the bereavement that hangs this pulpit in mourning, and fills this church and community with sorrow.

This language of Elisha is only too apposite to the occasion. Whilst it describes by a remarkable coincidence, and with a striking minuteness of detail, the relation of the speaker to his departed Father and Counsellor, it is almost equally applicable to this whole assembly. He was the Father of this congregation—indeed of a whole family of congregations in and around these cities. The spiritual Father of multitudes here assembled, and perhaps the Father's Father of many. The Father who witnessed your Father's vows, and sprinkled upon you the water of baptism. The Father who instructed your childhood; solemnized your marriage covenant; received you into the family of Jesus; counseled at your fire-side;

prayed with you in sickness, and brought comfort and tranquillity amid the storms of affliction and bereavement. He was the aged Patriarch to whom this whole community did obeisance, and before whose venerable and majestic form even the stranger was ready to pause and say in Eastern phrase, "*O King, live forever!*" We may, therefore, adopt this language as the expression of our common sorrow, and as we look upward and trace the radiant pathway along which he passed to glory, exclaim, "*My Father, My Father!*"

But we may also add, this expression of *religious and patriotic grief:* "THE CHARIOT OF ISRAEL AND THE HORSEMEN THEREOF!" for whilst we have lost a Father, the Church has lost an able Minister, a wise and influential Presbyter, venerable for character and office, well known in all Israel; and the na-

tion a patriot citizen, who had caught the spirit of liberty fresh from his Revolutionary Sire, whose heart was true to the union of these States, and whose counsels and prayers in this day of our country's danger would have been of more value than chariots and horsemen. We may all, therefore, like Elisha, mingling together our *personal*, our religious and patriotic lamentation, exclaim: "My Father, My Father, the chariot of Israel, and the horsemen thereof!"

It may gratify our feelings of personal sorrow to recount the events of his life, and deepen our conviction of the loss which the Church and the Nation has sustained, to estimate *his character and worth.*

Let me then present you :—

FIRST,

A Brief Narrative of his Personal History.

Dr. Herron was born near Shippensburg, Pa., on the 28th day of June, 1774—just in the heat of the great Revolutionary struggle, and two years previous to the Declaration of our National Independence.

This threw the period of his youth and education in the midst of that era whose formative influences produced that race of great and noble men, who reared our free institutions, and developed our Protestant Christianity. His parents were of that illustrious, historic race—the *Scotch Irish Presbyterians*—memorable in all their generations for their devotion to liberty and religion, and ever ready to die upon the battle field in the defence of the one, or to

burn at the stake as a testimony for the other. It was the happiness of our departed Father to have been born at such a time, and of such a parentage. He imbibed from the spirit of the age that manly courage, and that peculiar tinge of moral heroism that characterised his whole life; whilst from parental instruction and influence he received that high estimate of the worth of religion, that conviction of its experimental and practical nature, and that thorough indoctrination in the principles of the Westminster Catechism which made him so effective as a preacher, so evangelical and orthodox as a divine.

After passing through the discipline of youth, and the "*curriculum*" of preparatory study under the parental roof, he was sent to Dickinson College at Carlisle, where he was highly favored in enjoying the tuition

of the distinguished Dr. Nesbit—a man who combined varied learning, ripe scholarship, the power of acquiring, retaining and imparting knowledge, with such matchless wit, as made him the wonder and admiration of his time. In this institution he completed his classical course, graduating May 5th, 1794.

Of his early religious history we have no certain information. The probability is, that his heart was renewed in early youth, and that it was with a view to his preparation for the ministry that he first entered upon a course of classical education. Immediately upon his return from college he commenced the study of Theology, under the direction of Dr. Robert Cooper, his pastor, and was licensed to preach by the Presbytery of Carlisle, on the 4th day of October, 1797.

Soon after his licensure, probably in the year 1798, or 1799, he took a journey, on horseback, to what was then called the "Back-woods," passing through this city, and traveling as far west as Chillicothe. He started on this journey in company with the Rev. Mr. Mahon, (who had previously been a stated supply to this congregation for one or two years,) and the Rev. Matthew Brown, who had been his classmate in college. They arrived on Friday evening at the tavern at the Six Mile Run, near Wilkinsburg. At this place Dr. Herron remained over Sabbath, at the urgent solicitation of some Presbyterian families in the neighborhood, and preached to the people who assembled, standing under the shade of an apple tree, near what is commonly known as the Bullock Pens. His companions traveled on to this place, and Mr. Mahon

filled the pulpit of this Church on the same Sabbath.

The journey of Dr. Herron, from this place to Chillicothe, was one of no little trial. He frequently spoke of it with great interest, and described the difficulties and incidents of the way. His only companion and guide was a Frontier Settler, who had once before passed along the route. A large portion of their way lay through an almost unbroken wilderness—the course indicated sometimes by a narrow pathway, but often by nothing more than the "blazes" upon the trees. The latter part of the journey was difficult and perilous. For days they could not find even a cabin for shelter, and were compelled to encamp two successive nights with the Indians, in the neighborhood of the present town of Marietta.

It was on his return from Chillicothe that he visited this city, then a small village containing not more than fifteen or eighteen hundred inhabitants, without a pavement, a turnpike, a stage coach, a Bank, an Iron Foundry, and with but a single Church—the first rude log structure which stood upon the spot which we now occupy. In the keeper of the Public House, where he lodged he found an acquaintance whom he had known in the East, at whose urgent solicitation he consented to preach. Notice was accordingly given, by a messenger who went from house to house, and in the evening a congregation of fifteen or eighteen persons assembled, to whom the Doctor preached, much to the annoyance (as he expressed it,) of the swallows, who seemed to claim a pre-emption right to the premises.

This journey, however, was eminently a

hallowed period in the Doctor's life, and was doubtless ordered in the providence of God, as a special preparation for future usefulness. It was at a period when a number of the Churches in this western field were enjoying times of refreshing from the presence of God. To these favored spots he directed his course, and entering heartily into the work he received a fresh unction himself, whilst he proclaimed the tidings of salvation to others. He preached for Dr. M'Millan, at the Chartiers Church, during a time of deep and solemn revival. He also spoke of having visited Dr. Ralston, Mr. Porter, Dr. Smith and others, who were enjoying more or less the demonstration and power of the Divine Spirit.

In the course of this journey he preached at the Buffalo Church, then vacant. The people were so delighted with his ministra-

tion, that they invited him with one voice to become their pastor. This call Dr. Ralston urged him very strongly to accept. Holding it under consideration he returned again to the East, where he found a call awaiting him from the Rocky Spring Church, in the vicinity of his own home. This determined his course. He declined the call to Buffalo, and accepted that to Rocky Spring. He was accordingly ordained to the Ministry, and installed as pastor of that Church, on the 9th day of April, in the year 1800.

Greatly quickened in his own religious experience, by the revival scenes through which he had passed, and fired with a new zeal for the glory of God and the salvation of souls, he entered upon his labors at Rocky Spring, and soon inaugurated a new era in the spiritual history of that people.

He preached with such an unction and power that sinners began to awake from their lethargy, and dull and slumbering Christians roused to a new life. Prayer Meetings, which hitherto had been unknown in that Church, he now instituted, and conducted with the most encouraging success. To this he added Bible classes, and meetings for catechetical instruction, which interested the young, and were the means of blessing to coming generations. The ten succeeding years, during which he continued the pastor of that Church, was a period of healthful religious progress: the congregation growing in piety and strength, and the young pastor in ministerial power and influence with the people. Many still live, in whose minds the memories of that pastorate are still fresh and interesting. Two persons are now present, one an Elder and the other a Trustee of this Church, who

were baptized by Dr. Herron, fifty and fifty-one years ago, in the Church at Rocky Spring.

The second year of his pastorate (Feb., 1802,) was signalized by his marriage with Elizabeth Blain, daughter of Alexander Blain, Esq., then residing in the vicinity of Carlisle, Pa. This happy relation, embosoming so much of earthly hope and responsibility, was continued in the kind providence of God for the long period of fifty-three years; surviving the relation of pastor and people, flourishing in beauty even in the winter of age, and broken only by the law of the harvest, which gathered first the wife and then the husband "in full age," like "ripened shocks," into the garner of the Lord.

Thus settled, usefully in his pastorate, hap-

pily in his family, and in circumstances of pecuniary ease, upon a farm presented to him by his father, he pursued the objects of his high calling with great vigor and encouraging success.

In the year 1810, he again took a journey to this city, to visit his sister Mrs. Peebles, and his brother-in-law Dr. Brown, then President of Washington College. During his stay here he preached in this Church, by invitation, the pulpit having been left vacant by the death of the Rev. Robert Steele. A venerable mother in this Church still remembers the sermon, and has given me the text. It was the 8th verse of the 2nd chapter of the Song of Solomon, "The voice of my beloved, behold he cometh, leaping upon the mountains and skipping upon the hills." The people were so much delighted, that upon his return

from Washington he was urged to preach again. There was such an anxiety to hear him that some of the ladies went to the Church on horseback, the mud being too deep for them to walk, and others were carried there. This second sermon produced such an enthusiasm, that a meeting of the congregation was held immediately and a call made out.

Having signified his acceptance of this call, the Presbytery of Carlisle dissolved his pastoral relation with the Church of Rocky Spring, and dismissed him to the Presbytery of Ohio, on the 3d day of April, 1811, as appears from the following record in the Minute Book of the Board of Trustees of this Church:—(I cite the record, because, as there is some difference of opinion. it is important to fix this date,)—"Resolved, That the salary (of six hundred dollars per

annum) of Mr. Francis Herron, commence from the 3d day of April, 1811, being the time at which, by the consent of the Carlisle Presbytery, he accepted the call from this Congregation."

About the middle of the following month, (May, 1811,) he arrived in Pittsburgh, having crossed the Mountains with his wife and children in the large road-wagon which carried his household goods. A lively recollection of this journey was retained by Mrs. Herron, who was fond of dwelling upon its incidents, when in her old age her mind reverted facetiously to the occurrences of her early life.

On the 18th of June, Dr. Herron met with the Presbytery of Ohio, and having formally accepted the call, he was received as a member of that body, and duly recog-

nized as the pastor of this Church. The Elders then in office were James Cooper and James Clow. James O'Hara was President of the Board of Trustees; Boyle Irwin, Treasurer; Wm. Steel, Secretary; John Darragh, William McCandless, and James Irvine, Auditors of Accounts; Wm. Hays, James Arthurs, David Pride, John Hannan, and James Gibson, Wardens.

At this time the business and commercial interests of the City had advanced to an encouraging stage of prosperity. A Turnpike road was in progress; a line of Stage Coaches connected this City with the East; a branch of the Bank of Pennsylvania had been established; a Rolling Mill was in the course of erection; a Steam Flouring Mill had been completed, and Schooners, Galleys, and even Ships, were being built upon our wharves.

But, notwithstanding this outward prosperity, when the young pastor came to understand the circumstances in which he was placed, he found himself in a position of great difficulty, and in the face of trials and exigencies which would test him to the uttermost, and out of which the help of God alone could give him deliverance. The Church was in an almost hopeless state of pecuniary embarrassment; but far worse than this, religion, by a large portion of the people, was utterly discarded, and with many of its professors had little more than the semblance of form. The Sessional Record states that "the number of persons who then attended upon the preaching of the Word, was comparatively small, and the laxity of discipline was equally lamentable." We have frequently heard Dr. Herron speak of the

prevalence of fashionable follies; the strength of pernicious social habits; the influence of worldliness over the Church; and the mournful absence of the spirit and power of vital godliness, that characterized that period.

To meet and counteract all this, the young pastor girded himself, and determined that, in the strength of God, he would prevail. He first commenced in the pulpit. He set before him two objects: First, to preach the simple gospel of Christ, in its pointed and pungent application to the hearts and consciences of his hearers; and then, to expose their misdoings and sins, with the plain, unsparing fidelity of one who loved their souls, and who had come, in the spirit of his Master, to "seek and save" them. His preaching did not fail in its effect. It roused dead formalists and

impenitent sinners to violent opposition. This was a most encouraging indication. Sinners excited to wrath by a pure gospel, are in a far more hopeful state, than when they sit and take the most pungent application of truth with a stolid, lethargic indifference. In the one case, they are manifestly susceptible; the truth tells, cuts, pierces; in the other, they are hard, dead, unimpressible, apparently beyond the reach of the truth. Besides, the reaction from a state of opposition, to that of acquiescence, is always powerful. No man enters the Church so much like a little child, as he who before was ready to gnash with his teeth. Paul, the flaming persecutor, came led by the hand, like a subdued child, to Ananias to receive baptism and profess Jesus. So the Doctor reasoned at the time, and, as we shall afterward see, he was not mistaken. When the opposition

gave way, it was like the letting out of waters. It was however long continued, and required courage and patience to meet it. But the Doctor preached on in the strength of God. One, writing about that time says: "I well remember the power of his preaching. His manner was dignified and impressive; his application of the truth was pointed; and the earnestness with which he appealed to sinners brought the conviction that he believed all he uttered. His denunciations of the wrath of God against the wicked were most powerful and alarming, whilst, on the other hand, he often dwelt on the fullness of the Saviour, and besought men to be reconciled to God."

But, besides the preaching of the Gospel, other instrumentalities were necessary. Before a general impression could be made upon the world without, a thorough refor-

mation was needful in the bosom of the Church. Christians must be made to feel their responsibility; led upward to a higher standard of piety, and outward to active efficient labors for the conversion of souls. To effect this, the Doctor sought to employ the Prayer Meeting, which he had found so useful an auxiliary in his former charge. But in this he met with discouragement, even from the best of his people, and open and determined hostility from others. It was altogether a novelty, an out-growth, as they said, of fanaticism, a Methodistical extravagance that could not be tolerated. But the young pastor was not to be turned aside from his holy purpose. He knew the delights of communion with God; from past experience he had learned that God favored and smiled upon a praying people, and, therefore, he determined to go forward.

In the execution of this resolve, he found a most valuable coadjutor in the pastor of the Second Church, the Rev. Thomas Hunt. He was a man of a truly evangelical spirit, and ready for every good word and work. Accordingly, the two pastors united in this project; but, as the opposition was strong in both churches, and, as they wished to avoid the collision which would ensue from an attempt to employ either church edifice for such a purpose, they appointed the prayer meeting in the small room in which Mr. Hunt taught a day school, and invited all who felt disposed to meet with them for special prayer, to attend. But, alas! the spirit of prayer was wanting. One solitary man, with six females, and the two Pastors, composed the meeting. The two sessions could furnish but one praying Elder, and the two congregations, but six females who had hearts attuned to such a service. Nor

did the encouragements increase the second or third meeting, nor the fortieth or fiftieth meeting. For eighteen months, that little company continued to wrestle in faith and prayer without a single addition to their number. To this want of encouragement, upon the part of professing Christians, was added an open and determined resistance upon the part of others. At first, the meeting excited curiosity. It was so novel, that many did not properly understand what it meant. Accordingly, fathers and husbands prohibited their wives and daughters from attending. Finally, Dr. Herron was waited upon and told that this extravagance could not be endured, and that a stop must be put to these meetings at once. To this the Doctor replied, with that imperial majesty so characteristic of the man: "Gentlemen, these meetings will not stop—you are at liberty to do as you please; but I, also, have

the liberty to worship God according to the dictates of my conscience, none daring to molest or make me afraid." "This was, doubtless, (as Dr. Howard has well remarked, in his history of the Second Church,) the turning point in the moral and spiritual history of these Cities." Had these good men cowered before the opposition which seemed ready to overwhelm them, evangelical religion would have been crushed and ejected from our midst. But their courage and fidelity achieved a victory, the blessings of which are transmitted to the present moment. From the hour that Dr. Herron uttered his brave and determined resolve, the opposition began to abate. The prayer meeting gradually increased. A spirit of piety began to manifest itself among the members of the Church. The conversion of numerous individuals, some from the ranks of the gay

and fashionable, produced deep impression on the whole community. From that time, the cause of religion in this Church began to prosper. Two new Elders, Jas. Brown and John M. Snowden, were at this time added to the session, and an increased efficiency began to evince itself in every department of the Church's work.

But these were not the only difficulties that encompassed the position of Dr. Herron. With this contest against lukewarmness and irreligion, he had to maintain, at the same time, an incessant struggle against the pecuniary embarrassments, which impeded the progress, and at one time threatened the ruin of the Church. In 1802, the Wood street front of this property had been purchased, and subsequently the old log structure had been encased in brick, and other improvements made, the expense of which only

to a very small extent had been defrayed. Accordingly, Dr. Herron found, when he entered upon his ministry here, this great burden of debt hanging over the congregation, with but little probability of its being canceled by the liberality of the people. Various temporary expedients for postponement were devised, but these were soon exhausted, and in December, 1813, his worst apprehensions were realized by the Sheriff levying upon the purchased lot, together with the Church building, and announcing its exposure to public sale. This was an hour of great embarrassment; but the Doctor, with that promptness and efficiency which always rendered him so valuable in an exigency, attended the Sheriff's sale, and purchased the property in his own name, for the sum of $2,819. Soon after, he sold a small portion of this property—a lot 60 feet square, on the corner of Wood and

Sixth streets—to the Bank of Pittsburgh, as a site for their contemplated Banking House, for the sum of $3,000.*

With this money he paid off every debt and incumbrance upon the Church, reconveyed the residue of the ground to the congregation, and in July, 1814, three years from the commencement of his ministry, reported $180 of surplus money in the treasury.

*In making this sale to the Bank it was agreed, that in case the Directors did not conclude to erect their Banking House on the lot, that the congregation should have the privilege of taking back the ground at the same price, with the addition of Bank interest. This agreement was expressed in a resolution by the Directors of the Bank, a copy of which was sent to the Trustees of the Church. In the year 1816, when it was determined to build the Banking House in another locality, the lot was offered to the congregation upon the terms specified in the agreement. The offer was however declined, on account of the inability of the congregation to raise the money.

In the year 1827, the property was again offered to the congregation for the sum originally paid, deducting the interest. This generous offer was accepted, and in order to meet the payment, a lot of 36 feet by 60, on the corner of Wood and Sixth streets, was sold for $2,600, and a lot of similar dimensions on the corner of Wood street and Virgin Alley, for $1,500. This enabled the congregation to pay $3,600 to the Bank, and to erect the iron fence in the front of the Church, with the residue.

Relieved of this incubus of debt, the congregation now started upon a new era of prosperity. The popularity of Dr. Herron as a preacher, had been steadily advancing. The attendance upon his ministry now increased rapidly, and the demand for pews became so great, that it was found necessary to enlarge the Church. This was done by removing the side walls and enlarging the width of the building, to an extent sufficient to make an aisle and a row of additional pews on each side. The reconstruction was completed in December, 1817, at which time the re-sale of the pews brought in an increase of funds sufficient to defray the expenses of the present improvement, and leave a surplus large enough to authorize the remodeling of the pulpit, and the erection of the Session Room in its rear.

To complete the equipment of the en-

largèd and improved edifice, Gen. O'Hara, who had long been identified with this Church as the President of its Board of Trustees, presented to the congregation, a large glass chandelier, which was suspended from the centre of the ceiling, and continued to illuminate and beautify the sanctuary for nearly forty years.

"At this period (says the Sessional Record,) the affairs of the congregation wore a satisfactory and pleasing aspect."

As token of the gratitude of the congregation, and of the high estimate which they put upon the practical efficiency and ministerial excellence of their pastor, they raised his salary to fifteen hundred dollars—a large compensation for that time,—as creditable to the generosity of the people who gave, as it was complimentary to the

the Minister, who was regarded worthy of the gift.

In the year 1818, four new members were added to the session, William Blair, Thomas Heazleton, J. Thompson, and John Hannen. In this year I find a record in the Minutes of the Board of Trustees, showing the high value which was placed upon the ministerial qualifications of Dr. Herron beyond the limits of his own congregation. It is a letter from the Board of Trustees of the Second Presbyterian Church of this City, addressed to James Ross, President of the Board of Trustees of this Church, expressing their conviction "that it would contribute to the advancement of the Redeemer's Kingdom, the honor of religion, and the advantage of the Presbyterian interest, to unite both congregations as a collegiate charge, under the pastoral control of Dr.

Herron, with a colleague to be chosen by the joint vote of the two congregations." The proposition, after due consideration, was declined; but I mention it here to show what a unity of feeling and interest existed between the two churches at that time, and how strongly Dr. Herron had entrenched himself in the confidence and affection of the community.

Among the many instrumentalities which contributed to give so high a degree of efficiency to the ministry of Dr. Herron, we mention CATECHETICAL INSTRUCTION, BIBLE CLASSES, *and* SUNDAY SCHOOLS. His *catechetical* instructions began soon after his settlement; and we have often heard him express the conviction, that this good old Presbyterian usage of drilling the children in the family and in the church in the letter of the Shorter Catechism, is the best of

all methods for impressing evangelical convictions, and for training a generation of sound, orthodox, intelligent christians. This system, at first confined to the children, was, in 1823, extended to the adult members of the congregation. A large Bible class was then formed, composed of old and young, males and females. This was conducted by the Doctor in person, in the Church building, every Sabbath afternoon. This meeting was largely attended, and (as I am told by one who remembers those occasions with lively interest,) greatly blessed.

When the first Sabbath Schools were organized under Dr. Herron's ministry, it is difficult to ascertain accurately. In the year 1812, a school for Sabbath instruction was held in an old stable, near the old Cotton Mill, in the upper part of the city. It was taught by a gentleman, whose name I have

not been able to learn, who conducted a day school in the vicinity. As public sentiment was then so strongly opposed to such measures, he was not permitted to hold it in his own school house, and therefore resorted, with his six scholars, to a stable. One of those six boys is now an Elder in the Sixth Presbyterian Church, in this city, and remembers with great interest the frequent visits of Dr. Herron to that school on Sabbath mornings; the interest which he took in their instruction; and the earnestness with which he would tell them the story of the Saviour's dying love. This humble school, starting (as did Christianity itself,) in a stable, was one of the first real Sabbath Schools in the United States.* It was in existence four years prior to the New York Sunday School Union, which

*Two other Schools, mentioned in the Historical Sketch of the Sunday School Union, were started at an earlier date.

was instituted in 1816, and five years prior to the Philadelphia Sunday and Adult School Union, which dates its origin in 1817. This school was afterward removed to another humble room, near Hog's Pond. This structure was soon torn down, and it was taken to the kitchen of a Mr. Marshall upon Smithfield Street, and thence to a room on Scotch Hill. In this locality it soon increased in numbers, and its success led to the formation of other schools, five or six of which were, at that early day, under the care of this Church. This growth of interest in Sunday Schools, led to the formation of a Sunday School Association in this Church, in January, 1825, which was a vigorous, active, and highly useful organization. It superintended the planting and training of a large number of Sabbath Schools; and in doing this, it exercised and developed the christian experience and

character of many, who are now the most useful members of this Church. At this time, Dr. Herron having dissipated all the prejudices against social meetings for prayer, felt greatly the need of a building adapted to this purpose. To supply this want, the Sunday School Association came to his assistance, and proposed to build a house to answer the double purpose of a Sabbath School and Lecture Room. This project was vigorously undertaken and successfully accomplished in the summer of 1826; and from that time the Prayer Meeting and the Sabbath Schools became most valuable auxiliaries to the growth and edification of this Church.

In this year, 1825, a new sphere of christian activity and enterprise was opened to Dr. Herron. The General Assembly had resolved to establish a Theological Seminary

in the West; and a Board of five Commissioners, of which General Andrew Jackson was one, had been appointed to select a location for the new Seminary. This suggested to Dr. Herron and Dr. Swift, the propriety of urging the claims of Allegheny City. The project meeting with the favor and support of the citizens and ministers of this whole region, Dr. Herron embarked in the enterprise with his whole heart, and with the co-operation of Dr. Swift and others, succeeded, after much laborious and skillful effort, in obtaining a decision in favor of this location, by a majority of three votes. The location settled, the institution had to be organized, manned and supported. All this involved an expenditure of time and labor, and a burden of care and responsibility, from which the Doctor never shrank for a moment. Dr. Swift devoted himself temporarily to the instructions of

the institution, whilst Dr. Herron assumed, to a large extent, the toils and anxieties of its sustenance. To this he devoted himself for years, with unwearied assiduity; and to no one man, living or dead, does this institution owe a greater debt of gratitude. Next to this congregation, the Seminary occupied the first place in his heart.* I do not think it is too much to say that for years he carried it upon his shoulders. He

* The HENRY LIBRARY, which has been of much value to this Seminary, was procured by Dr. Herron, under the following circumstances: He was appointed, at an early day, as a Director in Princeton Seminary, and this position he held for some time after Allegheny Seminary was organized. On one occasion, when traveling to Princeton to a Meeting of the Board, he was joined in Philadelphia by Alexander Henry, Esq., who was also on his way to Princeton for the same purpose. Mr. Henry's son, the Rev. Charlton Henry, Pastor of the Presbyterian Church in Charleston, South Carolina, had died but a short time before, and his father had been thinking of presenting to Princeton Seminary the valuable library, which his son, just before his decease, had gathered during a visit to Europe. Dr. Herron, discovering his intention during the course of conversation, urged the claims of Allegheny Seminary, as a new institution just starting, and needing above all things just such a treasure as this. When they arrived at Princeton, the desire of Dr. Herron was mentioned to Dr. Alexander, and Dr. Miller, both of whom, with characteristic generosity, favored the proposal. Accordingly, Mr. Henry made the donation, the advantages of which our Seminary is reaping to the present hour.

watched at its nativity, nursed its infant life, nourished it with the bread of his own industry, and then, in his old age, enjoyed the rich luxury of rejoicing in its prosperity.

In the winter of 1827 and 1828, the heart of the Doctor was greatly encouraged, and his years of toil and patience abundantly compensated by the rich blessing that crowned his labors. The Spirit was poured out from on high, and a revival of religion, deep, powerful, and extensive, continued for months, the memory of which is still precious to many now present, who look back to that period as the date of their birth into the Kingdom. The facts in reference to this interesting work, I have gathered from conversations with many who mingled in those scenes, and from a statement given me by Dr. Campbell, who rendered most efficient assistance during

the whole period. Their work of grace commenced without any very special premonitory indications. After a Wednesday evening prayer meeting about the middle of Dec. 1827, Dr. Herron, Dr. Campbell and five or six others, tarried around the stove after the congregation had retired, and the conversation turned upon the state of religion in the Church, and the importance of christians praying for a revival of God's work. Their minds immediately became so much interested, that it was proposed to engage in prayer upon the spot. The spirit of supplication seemed to be imparted to that little company, and when they separated it was with the understanding that they would meet again upon Saturday evening. This, again, was a time of much earnestness, and they parted with a secret hope that God was about to reveal himself in power. This, together with an account

which the Doctor received of a female prayer meeting, held in the room of that sainted mother, Mrs. Irish, stimulated him to preach, on the following morning, with unusual power and solemnity. At the close of the service, he gave notice that he "would preach in the evening on rather an unusual subject." This brought a large audience, and he announced as his text, Habakkuk, 3d chapter and 7th verse: "O Lord, revive thy work in the midst of the years; in the midst of the years make known, in wrath remember mercy." From this text he preached a powerful sermon upon revivals of religion, in which an unction seemed poured upon him from on high, and a spirit of conviction upon the whole assembly. At the close of the service, he invited any who wished to remain for a season of special prayer, to go with him into the Lecture Room; but added, in his emphatic

way, that he did not wish any to come except those who were really anxious to pray for themselves and others. To his great delight, he found the Lecture Room filled, crowded to its utmost capacity—seats, aisles, and everywhere. It was now manifest that God was truly present in his power. The prayers were melting, and the feeling intense, and many went away saying, "that they had never felt so awfully solemn before." This led the Doctor to appoint a meeting on Monday evening, with a similar result, and thus a series of meetings commenced, which were continued daily, and sometimes twice a day, for three or four months. The interest seemed for a long time to deepen every day. The Church was thoroughly aroused, and multitudes from the world without presented themselves as subjects for prayer. Dr. Campbell devoted himself wholly to the work, and

labored side by side with Dr. Herron in every meeting. Father Patterson also came to preach and pray with his great, glowing heart,—Dr. Brown, Mr. Andrews, and Father Johnston, rendered occasional assistance; and so the work of God went on until at the communion, held on the second Sabbath of January, thirty-five persons united with the Church, on profession of faith, and twenty upon certificate. After this communion the work seemed to deepen. The Lecture Room would no longer hold the people, and they were compelled to open the Church. The weather, during the whole term was so rainy, that it was known afterward as "the wet winter;" the mud, in the absence of good pavements, was *very deep*, and the streets without gas, *very dark*. But, notwithstanding all, the people came; no inclemency diminished the audience, for they were deeply in

earnest, and unwilling that there should be any let or hindrance in the matter of their souls' salvation. Another communion was appointed on the first Sabbath of March, and twenty-seven persons more were added to this Church, and an equal number to the Second Church, then under the ministry of Dr. Swift. During this period, meetings for prayer were held in different parts of the congregation. The meeting in Bushnel's School House, near the Point, was blessed in an especial manner. When converts came to be examined for admission to the Church, it was found that a large number received their first impressions in that meeting. Dr. Herron was accustomed to refer to this as a genuine revival, and eminently pure in its results, Among other gratifying incidents, was the conversion of several persons, who afterward became Ministers of the Gospel, and of three

of the Doctor's own family, whom he had the joy of welcoming to the Table of the Lord. As the result of this new development of spiritual strength, three new Elders were set apart to the work of God—Harmar Denny, William Plumer, and James Wilson.

Another blessed season of revival occurred in the year 1832. It commenced under circumstances of unusual interest, which we remember to have heard Dr. Herron relate with much feeling. He had gone from home, in company with Father McCurdy, to assist in a revival of religion, which was in progress under the ministry of the Rev. Samuel Tait. Amidst this blessed scene of refreshing they labored for some time, and at length returned, each to his own charge, greatly refreshed in spirit, and encouraged by the evidences of Divine

power which they had witnessed. Dr. Herron preached upon the following Sabbath, and it was manifest that the power of God was present in the assembly. During the evening service the impression was so great, that all felt, that in truth God had visited his people. This induced the Doctor to appoint a series of meetings; and he immediately wrote to Father McCurdy to come to his assistance, that a revival of religion had commenced in power. To this letter Father McCurdy immediately replied, "he could not come, that God had poured out his Spirit upon his congregation on the same day, and he was surrounded by sinners, who were inquiring 'What they should do to be saved,'" This circumstance affected the mind of Dr. Herron deeply, and stimulated him to enter with new vigor into the work. The meetings increased daily in interest. The people of God became deep-

ly enlisted in prayer, and a divine influence continued for a long time to descend "like rain upon the mown grass." In a few days it was found that between sixty and seventy persons were inquiring the "way to Zion, with their faces thitherward."

The solemnity of this occasion was greatly deepened by the sudden death of Father Patterson, who had been present as a helper in the work. A private letter, written at the time, furnishes this record: "One of our saints last night took his station before the throne to receive his crown of glory, and a bright one it will surely be. Dear old Father Patterson, at one o'clock last night, put off mortality. In the morning he sat for his portrait; dined at his son's; prayed in the family at night, and became so much engaged that his wife had to lift him from his

knees; went to bed as usual; but "at midnight a cry was made, 'Behold the Bridegroom cometh;'" and in perfect readiness, with his lamp trimmed and burning, he went forth to meet the Bridegroom, and entered with him into the joy of the Lord." This sudden event seemed directed by the Providence of God to deepen and extend the work already begun. The interest continued for a long period, and produced its fruits during two successive years. The first year, 1832, fifty-four persons united with the Church on profession of faith, and twenty-eight on certificate; and in the following year, nineteen were added on examination, and thirteen on certificate; making in all one hundred and fourteen additions to the Church.

The session was again replenished by the addition of John Herron, John

Wright, Richard Edwards, Alex. Laughlin, James H. Davis, and James Hanson to the Eldership. The congregation now being large and strong, a company of young colonists, with the counsel and encouragement of their pastor, went off and organized the Third Presbyterian Church, which soon became a centre of blessed, sanctified influence to this whole community.

The year 1835 was marked by the occurrence of what is usually misnamed "the Great Revival," on account of the great excitement by which it was attended, and the wide influence it exerted in almost all the churches of the city. In this excitement Dr. Herron was deeply and powerfully enlisted. It did not originate under his own preaching, (for that was always so purely evangelical as never to occasion any

extravagance,) but under the ministry of the Rev. Mr. Gallagher, a celebrated revivalist, who preached enough of truth to produce real genuine conversions, and enough of error to awaken enthusiastic extravagancies. The excitement of that winter was beyond all parallel in the history of these cities. It entered all the churches, and reached almost every class in the community. The whole public mind was impressed; singing could be heard in the hotels and along the streets; wherever Mr. Gallagher preached the Church was crowded; he would sometimes leave the pulpit and preach up and down the aisles of the church; anxious benches were brought forward, and the awakened invited to them for prayer and conversation. Dr. Herron was captivated by the warmth and earnestness of the man, and co-operated with him in measures, the results of which he after-

ward regretted. When the harvest was gathered, there was some wheat, but much chaff. Some excellent christians were born again under those influences, and live to attest the presence and power of the Divine Spirit; but many spurious converts, and some dreadful apostates, live to evince the fact, that there was another spirit also at work; an enemy sowing tares amidst the wheat. The presence of Dr. Herron, and other good, sound men, in the midst of these scenes assisting by their prayers, exhortations, and conversations, accounts sufficiently for the presence of the wheat. They sowed the good seed, and the Spirit of God acknowledged their labors. At this time fifty-six persons were added to this Church upon the profession of their faith, and proportionate numbers to almost all the churches in the city.

The re-action that followed this season of excitement, was sad and painful. A depression, proportionate to the previous stimulation, was felt in the experience of individuals, and in the activity of the churches. In this church a season of spiritual drought ensued. In the following year, but five persons, in the next, but two, and in the next, but one, were added to the Church.

Dr. Herron was not, however, left long to mourn the absence of God's power. The years 1840, 1841, and 1843, were again years of the right hand of the Most High. The incidents of this period we have not time to detail. The abundant blessing of God rested upon this Church, and forty-nine, twenty-eight, and thirty-seven persons were successively added to its membership. The ranks of the Eldership having been again thinned by death and re-

movals, four new members were, in the year 1840, added to the Session: Frederick Lorenz, Francis Bailey, Hugh M'Clelland, and R. W. Poindexter.

Dr. Herron had now, nearly, numbered his "three score years and ten;" yet with a surprising vigor and efficiency, he continued all the duties of the ministerial office, till the year 1850, when, having completed his 76th year, he resigned his pastoral charge, under the conviction that like Elijah he must soon depart, and with a strong desire ere he went up to glory, to see another called and inaugurated in the pastoral succession. The desire of his heart was gratified. A successor was indicated by the Providence of God. He received him with open arms, and cherished him with the magnanimity of his great christian heart, and the tenderness of a parental affection.

This done, he felt that his mission was accomplished, and he was ready (as he expressed it at the Communion Table,) to say, with aged Simeon, "Lord, lettest now thy servant depart in peace." But this prayer was not speedily to be answered. There was yet a work, as important as any of his life, reserved for him in the Providence of God—the exemplification of the beauties of the christian character, and of the sustaining and comforting power of true religion, amid the trials and infirmities of old age. No work of his life did he discharge so admirably as this. His happy, green old age was a refreshment to every beholder. The admirable grace with which he retired from official position; the strength with which he sustained domestic affliction; the fresh and almost youthful sympathies of his heart; the cheerful, happy beaming of his countenance; the warm outflow of his

genial affections; the depth and fervor of his matured piety; and all the luxuriant fruitage of autumn life, carried forward and flourishing green and unwithered amid the frosts and snows of winter, fastened the conviction upon every heart, of the inestimable value of that religion which can encircle age and death with such a crown of glory.

The bereavement, which, in June, 1855, deprived him of the beloved wife who had shared the aspirations of his youth; strengthened the energies of his manhood; relieved the cares of his household, and sympathised and co-operated in the issues of his ministry, seemed sanctified and directed in the Providence of God, as the last disciplinary ordeal to mellow his experience, and plume his spirit for its heavenly flight. When at last death came, it found

him ready and waiting for the "Horsemen and the Chariot." He had no preparation to make. His earthly cares had all been set in order, and his spirit was ready with the "wedding garment" on. He expressed his conviction that all was well, and then—

> "He wrapped the drapery of his couch
> About him, and lay down to pleasant dreams."

He died as if he was leaning his head upon the bosom of Jesus, and breathing his life out sweetly there. With a dying breath, soft and quiet as an infant's slumber, his soul melted away into the light of heaven.

SECOND DISCOURSE.

"For he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord."—Acts 11 : 24.

Nothing is more difficult or delicate, than to speak from the pulpit in a becoming manner of the character and worth of a departed minister. The language of glowing eulogy, which the personal feelings of the speaker dictate, or the affectionate admiration of a sorrowing congregation requires, might be offensive to Him "who will not give his glory to another, or his praise to graven images." Happily, in our text we have an inspired directory, teaching us how to delineate the worth of the

man, and at the same time, to reflect the glory of God.

"*He was a good man, full of the Holy Ghost and of faith.*" This was the eulogium which the *Spirit of Truth* pronounced upon BARNABAS. When *Human Wisdom* utters its panegyric, it says, "He was a *great man;*" but when *Divine Wisdom* utters its eulogy, it says, "He was a *good man.*" Greatness is the gift of Nature, but goodness is the gift of Grace. Greatness may be linked with vice, but goodness is the golden bond of fellowship with God.

But, lest we should mistake in what goodness consists, the Spirit of Truth indicates in our text its *two constituent elements:*—"*He was full of the Holy Ghost and of faith.*" Goodness, then, is not a mere negation, as some suppose. It does not consist simply in

the absence of vicious conduct or evil propensities; nor is it merely that tameness of natural character, which bears good-naturedly the jostle of social contact. Goodness, upon the other hand, is a real, positive, living virtue—consisting, first, in the exercise of a faith which works for God; and, secondly, in an indwelling of the Holy Ghost, which quickens and sanctifies the life.

Whilst this was the *character* of Barnabas, it was also, as the text indicates, the *secret of his ministerial success:*—"*And much people was added unto the Lord.*" He was eminently useful—the means of winning many souls to Christ; not because of his learning, or talents, or eloquence, but simply because he was "a good man, full of faith and the Holy Ghost."

What is here recorded of Barnabas, may be adopted, in all the fullness of its import, as the eulogium of our departed Father. He was a "*good man*"—good in the highest and best sense; good both to the eye of man and of God:—"He was full of the Holy Ghost and of faith," and, as a consequence, he was an eminently successful minister:—"Much people was added unto the Lord."

Having already narrated the events of his life, let us now proceed, in the spirit of the text, TO DELINEATE HIS CHARACTER AND ESTIMATE HIS WORTH.

In doing this, it will be necessary to view him, first, as a MAN. There is such an intimate and indissoluble connection between the *man*, the *christian*, and the *minister*, that should we fail to estimate either aright

if we overlook the relation of the one to the other. There is a basis of natural temperament and disposition, which gives individuality or idiosyncrasy to the character of every one. This is not destroyed or essentially altered by the operation of Divine Grace, but only modified and redirected. Hence, these natural traits individualize, and give form, complexion, and expressiveness to the christian; whilst both combined mould the character of the minister, and determine the peculiar qualities and elements of power by which his public life is signalized. This was forcibly exemplified in the case of the Apostles. Neither the "washing of regeneration," nor the inspiration of the Divine Spirit, produced a uniformity of christian characteristics; or a similarity, much less an identity, of ministerial gifts. Paul, with his strong intellectuality; Peter,

with his earnest impulsiveness; John, with his glowing affection; Thomas, with his incredulous spirit of inquiry; Philip, with his deep reasonings about the Infinite, saying, "Show us the Father and it sufficeth us,"—constituted a ministerial group in which each differed from the other, "as one star differs from another in glory." This was not a diversity of religious experience, owing to the different operations of the self same Spirit, but of natural temperament, of mental and moral constitution, transfusing their christian life, and giving to each a characteristic individuality, and a distinct and peculiar ministry. As, therefore, it is plain that it is the man which, in a measure, forms the christian, and both combined, the minister, let us contemplate Dr. Herron :—

First—As a Man.

Let us endeavor to ascertain the basis of natural character upon which his graces, as a christian, and his qualifications, as a minister, were predicated.

There are two classes of men—those who are made by the times, and those who are made for the times. The former are straws borne upon the current; clay moulded to shape by the plastic force of circumstances. They are mere echos of the sentiment, reflections of the spirit of the times. The latter (a very small class indeed,) are men of nerve, will, power—moulding instead of being moulded; breasting the current rather than floating on its surface. They are generic forces originating thought, creating circumstances and propelling society in their

own way, and for their own purposes. Such men stamp their own impress upon the community in which they live, work reformations, and originate eras of progress and improvement.

Of this class, Dr. Herron was a striking example. He was a man of nerve and power; he had the elements of force and influence in himself; a man made for the times, to reform the times; to control and redirect the forces which shape the opinions and mould the feelings of the community. He was one of those men who seem, in the Providence of God, to be born to influence; his simple presence was a power; he claimed nothing, but men spontaneously yielded to him the precedence. He was a man who never could have been hidden; formed by nature for a leader, his influence would have been felt in any

sphere. Had he been a soldier, he must have risen to the command; a politician, he would have been the leader of his party; had his lot been cast in the humblest position of life, he would have risen to the first station in society. Nothing could have kept him down; not because he aspired, but because it was his nature to rise; not because he claimed a pre-eminence, but bebecause he had that peculiar something, which made all others push him upward.

This natural force, sanctified by the Grace of God, was a potent, restraining and reformatory influence in this community. Vice cowered before his glance; a mean man could not stand in his presence; pernicious social habits and worldly follies, though entrenched behind wealth and custom, could not withstand the force of his opposition. Good men felt his power,

and instinctively yielded to his control. He was a centre to which other influences were attracted, and around which they revolved. His plans commanded confidence; his approbation was a guarantee of success; his word, with those who knew him, had the force of law, and his opposition few men had the courage to encounter.

It may be well to trace and analyze the elements of this personal power. Influence, with many men, is owing to the predominence of some one commanding faculty; but with Dr. Herron it arose from an unusual combination of a multitude of qualities:

Among these we notice:—

Firstly—His personal presence. This alone would have given him influence,

No one ever stood in his presence without feeling its power. There was something in his appearance and mien, that disarmed prejudice and commanded confidence. Few men have ever been favored with a physical organism so dignified and imposing. His noble, manly frame was tall, muscular; strongly developed, yet compactly knit, and well adjusted in its proportions. His voice was clear and strong, yet mingling a tone of kindness with authority, so as both to win and to command. His face was well moulded with every manly lineament; health glowing upon his rounded cheek; decision expressed in the wrinkles of his compressed lips; sagacity glancing from his eye; command enthroned upon his brow, and an expression of benevolence overspreading his whole countenance. All this was combined with a calmness and gravity of deportment, a loftiness of spirit,

an earnestness and energy of manner, and, in his old age, with a venerable Patriarchal aspect, deepening as the frosts of winter whitened his locks, and gathered like a crown of glory upon his head. Before such a presence it was impossible to withhold the homage of respect and admiration. The little child would stop his play upon the street, and gaze with timid wonder as he passed. The stranger would cast a glance of pleasure at such a noble specimen of a man; and all who knew him, instinctively, conceded precedence to his person, weight to his opinions, and authority to his plans and appointments.

Secondly—A second element of his personal influence was FRANKNESS, CANDOR, and MANIFEST HONESTY OF PURPOSE. This was always so apparent, that even a stranger could perceive, at first glance, that he was

in the presence of an open, ingenuous man. There was nothing concealed or ambiguous, either in the purpose at which he aimed, or the mode in which he accomplished it. His intercourse with men was so truthful, and his recoil from the indirect and disingenuous, so strong, that his manner had sometimes the appearance of bluntness; but it was so manifestly the bluntness of open, guileless sincerity, that it inspired the confidence and won the regard of all around him.

To this he added:—

Thirdly—GREAT DECISION OF CHARACTER. The force and vigor of his will was one of the chief elements of his power. This is the secret of effectiveness in every department of life. No man ever rose to greatness, or achieved victories either for God or

man, that was not distinguished by a will that ignores impossibilities. Invincible determination levels the mountains, and bridges the chasms in the pathway of success. Such a will was his—as strong and persistent in contending with difficulties and executing his purposes, as it was quick and sagacious in choosing the right object, and in determining the best plan. It was this that made him *a leader*. Weaker men drew toward him, and clung around him as the ivy around the oak. His decision, however was not willfulness; nor his persistence stubbornness. Dogmatism and obstinacy are the characteristics of an unbalanced and inharmonious moral and mental constitution. In his character, however, there was a beautiful counterpoise. His will was modified, and held in subordination, by another characteristic, which we mention as the:—

Fourth element of his personal influence—GOODNESS OF HEART, KINDNESS OF FEELING—A TENDER AND SYMPATHETIC REGARD FOR OTHERS. He was a fine impersonation of Bunyan's character GREAT HEART. He was not only a man of feeling, but of warm, noble, generous feelings. He had a big heart, and it was full of tender sensibilities, high impulses, and warm affections. Nor did these feelings lie so deep, as to be only occasionally stirred. His heart was not a well, requiring line and bucket to reach its bottom, but a fountain always full and ever flowing. His heart was as open as his hand, and the first impression he made, was that of a warm, cordial, sympathetic man.—Hence, his almost boundless hospitality, for his house was the home of every stranger; his liberal charities—liberal almost to a proverb; and his generous donations to the Boards and Benevolent organizations of the

Church—for you all know, that whilst there was a penny in his purse it was never closed. It was this that gave symmetry to his character. He had too much benevolence to be willful, and too tender a regard for the feelings and sentiments of others, to be obstinate or intolerant in the enforcement of his own. In this very thing, however, lay the secret of his success. His decision, softened by kindness, melted down the barriers of opposition, and opened up doors which would have been bolted and barred against the progress of a mere iron will. In this way his kindness gave efficiency to his decision. The warmth of the sun does not abate, but increase its power. Its heat, according to the fable, succeeded in displacing the cloak of the traveler, when all the force and bluster of Boreas could not wrench it from him.

Fifthly—Another natural characteristic, which contributed largely to his personal influence, was, A FACULTY FOR THE PRACTICAL AND EXECUTIVE FUNCTIONS OF PASTORAL AND ECCLESIASTICAL DUTY. He had an intimate acquaintance with the human heart; an accurate knowledge of the way in which men think and feel; a clear perception of the principles by which conduct is actuated, and a practical acquaintance with the modes and expedients, by which the projects and enterprises of life are accomplished. With this, he combined a quick perception of the nature and relations of things. We have often been struck with his ready comprehension of a plan or project before the explanation was half given. No sooner was the first step indicated, than his mind seemed intuitively to compass and understand the whole. To this ready perspicacity, he added a great fertility in the

invention of instrumentalities and expedients; and an unusual readiness and energy in effecting, by his own personal effort, and in employing others to effect, the purposes which he had formed. In nothing, perhaps, was he more remarkable than in the peculiar faculty which he had in enlisting the co-operation of others, and in directing the peculiar gifts and attainments of every one around him to some useful purpose. In this, he has often reminded us of the General of an Army, who knew the points of all his men, and how to use each in the very service to which he was specially adapted. It was this, as we shall afterward show, that made him so invaluable in public assemblies, in ecclesiastical courts, and in the Boards and Benevolent organizations of the Church. It was this, also, (as we have already seen in the events of his life,) that gave such administrative

success to his ministerial life. It was this made him always the very man for an exigency. If the Church was under the Sheriff's levy, he knew how to extricate it; if a new enterprise was to be started, he knew the right spring to touch, and how to direct the impulse; if a difficulty occurred among his members, he knew how to curb the refractory, to settle the excitable, to conciliate the hostile, and to bring out of discord the "peaceable fruits of righteousness." His capacity to execute, enlisted co-operation in his plans. Others joined him, because he worked himself. They followed him, with something of the feeling with which a soldier follows a leader who never was vanquished.

Such were some of the elements of that peculiar personal influence so characteristic of our departed Father—an influence

which it is hard to describe to a stranger, but which all who knew him have felt, and will remember as among the most vivid impressions of their lives. It arose from a sanctified use of that unusual combination of natural traits, which we have attempted to describe. His personal presence, commanding respect; his genuine honesty, inspiring confidence; his strong decision, constraining acquiescence; his goodness of heart, winning the affections; and his practical efficiency, enlisting co-operation and insuring success.

We now turn from the Man, to view :—

Secondly—The Christian.

Few men ever enjoyed such opportunities for the development of a strong, disciplined, ripened christian character.

Converted in his early youth; trained under a benign Presbyterian home influence; and instructed in spiritual religion by a truly Apostolic Pastor, his piety took a deep root, and became a vital element of his being. It had the advantage of a living lodgment in his soul, and an incorporation with his nature, before sin had developed its power, or wound the coils of its fatal facination around him.

With this early start, his piety had all the advantages of growth and development. The work of the holy ministry before him, was a constant incentive to higher attainments in spiritual experience. Having entered upon his sacred functions, he received (as you have seen in the narrative of his life,) a new baptism, amid scenes of powerful revival. The immediate success attendant upon his settlement, awakened

an ardent zeal for the salvation of souls. The many revivals through which he afterward passed, furnished new and augmented impulses in his upward course; whilst his protracted life, with the discipline of trials and bereavement, strengthened and mellowed the experience of his heart and the fruitage of his graces, to a richness and ripeness meet for the enjoyment of glory.

In reviewing his character, as a christian, we meet with no eccentric development; nothing extravagant; nothing fitful; nothing fluctuating; nothing in undue proportion. He was not distinguished by the preeminence of any one particular characteristic, but by the vigorous growth and uniform development of the whole circle of christian graces. The beauty of his character was its symmetry, the admirable adjustment and equipoise of all its parts. In the

analysis, we are at a loss to select among the multitude of his christian excellencies, and which to place first in the enumeration.

Perhaps his—

First, and chief distinction, as a christian, was HIS LOVE FOR THE PERSON, AND HIS DEVOTION TO THE GLORY OF JESUS CHRIST. Paul himself scarcely illustrated more fully his own declaration: "For I have determined to know nothing among you, save Jesus Christ, and him crucified." I speak now to many who knew him during a ministry of forty years, and I know that I will meet with a hearty indorsement in every heart when I say, that, "for him to live was Christ." The expression of his whole ministry and life was, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ."

There were those who esteemed him mad—pronounced him an enthusiast; but he could say, "whether I be beside myself, it is to God; or whether I be sober, it is for your cause; for the love of Christ constraineth me." Noble madness! Would that God would bestow something of this same phrensy upon his ministry now, that with the same burning zeal and glowing devotion they might "testify of the gospel of the grace of God."

Next to his love for Jesus, we mention—

Secondly—His love for souls. Upon that kindliness of nature, or goodness of heart, which we noticed as a characteristic of the man, the Spirit of God engrafted the beautiful grace of christian charity, which encompasses the whole world in the arms of its benevolent regard—ministering to the

bodies, but exercising its chief solicitude in reference to the souls of men. The soul—the unspeakable worth of the soul, was the conviction that quickened him to act, and gave intensity to his public and private appeals. He had a thrilling realization of the exposure of impenitent sinners to everlasting misery, and this stirred up all the sympathies of his heart, and nerved him to vigorous efforts for their salvation. He spared no labor, and left no instrumentality untried, by which sinners might be roused and rescued from their peril. Hence his great interest in revivals of religion; his pungent, awakening appeals from the pulpit; and his readiness to use every opportunity, even the most casual, to address individuals upon the subject of personal salvation. There are those here who well remember, how, when they were little boys, he would take them by the hand upon the

street, or as he passed them in the market, and inquire if they were seeking the one thing needful. This concern for perishing sinners extended to all classes. He had the tenderest sympathy for the degraded and outcast, and he spared no pains to seek and save them. The beggar to whom he gave alms upon the street, could not pass without a sympathetic admonition; and even the robber, who attempted to plunder his dwelling, had to stay for prayer. The incident to which I refer, was such a striking illustration of his character that I cannot leave it unrecorded.

Aroused one night from slumber by a noise in his chamber, he inquired, "Who is there?" A voice, imitating the tone of a female, replied, "It's me, sir." Detecting the imposture, he immediately sprang from his bed, and as the robber was retreating

down the stairs, he seized him by the hair and held him in his iron grasp. The robber, feeling that he had found his master, surrendered, and the Doctor led him down the stairs into the kitchen, struck a light, stirred the fire, and seated the culprit by his side to talk with him about his soul. After a long conversation, in which the robber expressed great penitence, and promised to lead a new life, the Doctor kneeled by his side, and prayed most earnestly to God in his behalf. When they arose from prayer, the Doctor was about to dismiss him, with a supply of bread and meat for his family, when it occurred to inquire what time it was. Mrs. Herron went to look at the watch ; but, behold, it was gone! The villain had stolen it, and, notwithstanding all his professions of penitence, was about to depart with the watch in his pocket. The Doctor seized him again,

and made him surrender the watch. The fellow's penitence now became deeper than ever, and the Doctor, in the kindness of his heart, forgave him all, and sent him away with such an abundant supply of provisions as to leave rather a scarcity for the next morning's breakfast.

I mention this incident because it illustrates, as forcibly as any circumstance of his life, three of his most prominent characteristics, in a striking combination. First, his great personal courage and resolute action, in seizing and grappling with a burglar in the dark: secondly, his lively concern for the man's salvation. Whilst many persons in such circumstances, would have been filled with resentment, and have thought only how they could secure and punish the culprit, his first thought was about the man's soul, and how he could save him from the

perdition of the ungodly. Combined with these, you perceive a third trait, (which you will all say was so like him,) that *goodness of heart*, which could be imposed upon by the man's expressions of penitence, and, even after the discovery of his hypocrisy, send him away, with as much bread and meat as he could carry.

Thirdly—Again, we observe that Dr. Herron was eminently A MAN OF FAITH. "He lived" and "walked by faith." He exemplified in his life the beautiful union of faith and works. He worked, as if all depended upon himself; and yet trusted, as if all depended upon God. He was accustomed to say, that "to work without believing was Atheism, and to believe without working was presumption; whilst both combined, constituted genuine religion." His realization of the special Providence of

God, in the allotments of life, and in the minute details of daily incident, was so distinct, that he committed not only the great purposes of his ministry, but the smallest solicitudes of his heart, to his Heavenly Father, and trusted Him with the beautiful simplicity of a little child.

This confidence in the *Word* of God was unbounded. This gave rise to one of his peculiarities. His conviction of the truth of God's Word was so powerful, that he had no patience with any form of unbelief. He could bear with the tenderest compassion the sins of the wayward and prodigal; his heart could melt in sympathy (as we have seen,) with the robber, who would plunder his dwelling; but he had no kind of forbearance with an Infidel or Skeptic. He could not brook an insinuation of

unbelief. The truth to him was so manifest, that doubt seemed, not weakness, but wickedness, and therefore met with sovereign contempt. His heart, so full of kindly sympathies, would seem instantly to freeze in the presence of an unbeliever, and he would pour upon him a storm of "hail stones and coals of fire."

His faith was not only strong, but *vital*. It not only received the doctrines, but imparted the life of religion. It not only trusted the Bible as true, but Christ as THE TRUTH. Hence, it became the *substance*, (that which stands under,) the solid foundation of all that he hoped for, and the "evidence of things unseen."

Fourthly—With a pure evangelical Faith, Dr. Herron combined A LIBERAL CATHOLIC SPIRIT. He had nothing of that narrow ex-

clusiveness, which thinks that all truth and goodness is shut up in the pale of his own denomination, and excludes all others as outside barbarians. He had a heart and a hand that were alike open to all who "name the name of Jesus." He felt a deep interest in the prosperity of God's work, no matter under what denominational banner it was carried forward. Hence, during a ministry of fifty years in this City, he enjoyed, to a remarkable degree, the confidence and affection of his brethren of all denominations. He was ever ready to assist them in their own pulpits, and to receive their assistance in return. In every project for the general good he co-operated with such kindness and cordiality, that christians of every name delighted to work by his side. Even in his old age he was always ready to assist a brother in need. In these acts of brotherly kindness he filled, occa-

sionally, nearly all the pulpits in the City. The expression of his whole life was, "Grace, mercy, and peace be upon all them who love the Lord Jesus Christ in sincerity and truth."

Fifthly.—Passing by many other traits of his christian character, which we are sorry for the want of time, to leave unnoticed, we mention another characteristic, which we regard as his pre-eminent distinction. If I were to pass around through the members of this congregation, the ministers of this Synod, and the citizens of this community, and inquire what was the chief distinguishing trait in Dr. Herron's character—I have not the least doubt, that they would all reply, with one accord, MAGNANIMITY! MAGNANIMITY! It was a magnanimity too of the highest and noblest character. It was not, simply, that greatness of mind, or elevation

of soul which, occasionally, prompts to a brilliant act of self-oblivion for a great public good, but that christian virtue which made it the habit of his life to ignore self, to promote the best interests of others. Few men have ever risen so high above every thing that was little, selfish and contracted, and devoted their energies with so broad and expansive a generosity to noble and benevolent objects. I believe I utter the common sentiment, when I say that, "Dr. Herron was never suspected of entertaining a personal or selfish object." Not a single one of the great projects of his life was connected with his own personal preferment. He devoted years of toil to establish our Theological Seminary, but it was to place others in its positions of honor and influence. He spent time, strength and money in organizing and developing the Boards and Benevolent institutions of

the Church, only to retire and leave others to reap the rewards of their prosperity. He encouraged the organization of new Churches, by the depletion of his own. He shared largely in every Presbyterial and Synodical enterprise; co-operated with his brethren in every department of the ministerial work; but no one ever discovered in him any spark of jealousy, or any emotion of envy, on account of the gifts or attainments of others. He was always ready to work himself, or to lead the van; but was glad to have others who could do the work as well, or better than himself. This was the testimony of all his brethren in the Presbytery of Ohio, when during its recent sessions, his death was announced. It was an occasion of deep feeling, and as one after another arose to express their sorrow, they spoke of his generosity of heart; of his superiority to self, and his mag-

nanimous co-operation in every good work.

A personal allusion may here be pardoned, when it is remembered that the relation of the speaker to his departed Father was such, as enables him to bear a testimony upon this point which no other can.

Retirement from official station is the severest test to which human character is ordinarily subjected. The history of the Church shows, that the most trying point in ministerial life, is when a pastor has to retire on account of age or infirmity, and see another occupying his place—filling *that pulpit* which *he* had felt was sacredly *his own;* enjoying the *rewards* for which *he* had spent his whole life, and engaging those attentions and affections which had so long been the joy of his *own* heart. This is a sore trial; and if there is a single spark of

unmortified selfishness left, it will then kindle and blaze into a flame. To this trying ordeal our departed Father was subjected, but never for a single moment did a spark of envy kindle in his heart, or a feeling of jealousy cloud his noble spirit. He received his successor with an open heart, and cherished him as if he were *his own* son. If he had success, he enjoyed it as his *own;* if he had trials, his heart was as sorrowful as if they had befallen *himself.* Even the sensitiveness which old age usually has in reference to its opinions and counsels, he never exhibited. His advice was always cheerfully given ; but if an opposite course was adopted, instead of taking offence, he would defend it to the uttermost, and woe betide the man that dared, in his presence, say aught against it. Nothing was easier than to live in unity with such a man ; and now that he is gone

it is my happiness to testify that, during the ten years that I have occupied this post as his successor, nothing has occurred to mar for one single moment the harmony of our fellowship. I never met a frown upon his brow; never heard an unkind word from his lips; never felt a single jar in our intercourse; never was for a moment trammeled or embarrassed in my personal or ministerial action by anything that he said or did. On the other hand, he was a Friend, who stood by me in every extremity; a Counsellor, ever ready with the wisdom of age and experience; a Comforter, full of the tenderest sympathy; a Defender, who would stand forth and receive reproach himself, rather than it should fall upon me.

Now, in all this, there was a magnanimity that glorifies the grace of God. There was such an elevation above all the littleness

of human nature, as makes us feel how blessed is that religion which can develop and mature such a character as this. I bow profoundly to adore the grace of God in such a beautiful exemplification, and I bless His name that we are permitted to know that religion does bring *such beauty* out of the wreck of the Fall.

From the CHRISTIAN, we now turn to view—

THIRDLY—THE MINISTER.

His tongue is now silent. The voice, which so long uttered in your ears the messages of God, is hushed in death; but it will afford a melancholy pleasure to recall him, in imagination, as he stood here in his prime and vigor, and pass in review before our minds the striking features of his

public address, and the characteristics and elements of his pulpit power.

In the Preacher we perceive at once, the combination of the *man* and the *christian*. His elements of power as a *man*, combined most strikingly with his graces as a *christian*, to form those peculiar qualities by which his pulpit ministrations were so strongly marked. For example, his natural decision of character and force of will, uniting with his strong faith in God's word, gave him that tone of authority with which he always spoke—impressing upon every hearer the conviction that he spoke what he knew, and testified of what he had deeply experienced. In the same manner, you can each trace for yourself a similar union in all the characteristics which we shall now specify :

First—He was pre-eminently AN EXPERIMENTAL PREACHER. If he had any special excellence, which distinguished him from other preachers, it was this. It was his delight to preach the truth in its relation to christian experience. Almost every sermon, which it was our privilege to hear from his lips, bore this as its marked characteristic. In this way he evolved the experience of his own heart, and brought it to bear with pungent and edifying power upon his hearers. If his subject was a doctrine, he aimed to show how it should affect the heart, and always described, with most happy success, the way in which a true christian felt, who appreciated and applied that truth to his soul. In like manner, if his text was a fact, he showed how a christian should feel if he realized its proper impression. In this way he was always in immediate contact with the hearts and

consciences of his people. In these delineations of christian character and experience, he discovered a graphic power which is rarely equalled. This was the more remarkable, because his mind was not of a poetical or imaginative cast. He never thought of portraying a scene, or creating an image, or indulging an emotional sentiment. But in this particular field of experimental portraiture, he had all the power and skill of a master artist. He would delineate feelings so vividly, as to make a hearer think that he had, somehow, seen into his heart, and was now exposing him before the whole congregation. On the subject of repentance, he would describe how a true penitent felt so graphically, and then distinguish the true from every false kind of repentance, as to leave no one in doubt whether his was "a repentance that needs not to be repented of." In the

same manner, he would describe the feelings of an impenitent sinner, so as to startle and alarm him at the sight of his own portrait. This pungent experimental application of the truth, we believe, was his chief distinction in the pulpit; and in this his strongest intellectuality, as well as his deepest experience, were discovered.

Secondly—Doctor Herron was, in the best sense, a Doctrinal Preacher. He was neither a jejune essayist, nor a metaphysical demonstrator of abstract propositions, nor a dreamy speculator about Divine mysteries, nor a theological grinder—crushing and pulverising truth between logical mill-stones, and then doling it out, grain by grain, particle by particle, as if the Bread of Heaven was scarce, and the minister restricted to a slow and frugal distribution. On the other hand, he exhibited doctrine

as a thing of life—a quickening, discriminating power—"piercing to the dividing asunder of the soul and spirit—a discerner of the thoughts and intents of the heart." In this sense, his sermons were full of doctrines—not of dead dogmas, but of living, pungent principles; "manifestations of truth, commending themselves to every man's conscience, in the sight of God." He seldom thought it expedient to enter into a formal argument, but when circumstances demanded the vindication of a truth, he was able to do it with force and power. This was evinced in a number of sermons, which he was constrained to preach in defence of some of the points of Calvinistic Theology, and especially, in a sermon upon Universalism, which produced such an impression at the time, and was regarded as so conclusive an argument, that he was invited to repeat it in many of the other pulpits of this city.

That sermon should be preserved in some enduring form, and if it were not that, with characteristic modesty, he requested that none of his sermons should be published, we would suggest the propriety of its publication by the Presbyterian Board, as one of the standard tracts of our church.

Thirdly—Dr. Herron was an AWAKENING PREACHER. He had an unusual power of stirring slumbering christians from their lethargy, and rousing impenitent sinners to an apprehension of their danger. This made him highly effective in times of revival, at communion seasons, and protracted meetings. Those who remember his early ministry, speak of his overwhelming appeals to the unconverted; his awful portraitures of the terrors of God's law; his peculiar faculty of showing the hollowness of a sin-

ner's excuses for the neglect of religion, and of exposing the refuges of lies, to which so many betake themselves. A sermon of this character, on the text—"They all, with one consent, began to make excuse," arrested the attention of a young, thoughtless lad, who is now one of the oldest and most useful ministers in this Presbytery, and looks back with deep emotion to the hour when Dr. Herron was made the instrument, in the hand of God, for his conversion. An incident of his early life illustrates very forcibly this characteristic of his ministry. When on his way to Pittsburgh, in 1810, he stopped in the neighborhood of Youngstown, where a number of ministers had collected, and were holding a large protracted meeting. He was at that time tall and thin, and very youthful in his appearance. Hearing that a strange clergyman had arrived, some of the ministers waited upon

him, and invited him to preach. When he appeared in the pulpit, a murmur of dissatisfaction went around the whole congregation : "Why have they asked that boy to preach ?" was the general inquiry ; and even the ministers felt somewhat uneasy, lest "*the boy*" might mar the interest of the occasion. Soon, however, all fears were dissipated ; "the boy" preached as if he had been an angel—the power of God was with him ; a new impulse was given to the meetings, and such an impression made, that "the boy's" sermon was long remembered, and is talked of still, in that community.

Fourthly—The preaching of Dr. Herron was also characterised by TENDERNESS AND AFFECTION. His warm, sympathetic heart, combining with the grace of God which filled him with love for perishing souls, gave a peculiar tenderness, and emotional

fervor to his presentations of Christ, to awakened sinners, or to anxious christians. Christ was so fully "the beloved" of his own heart, that he had a burning desire to see him formed in the hearts of others, as "the hope of glory." Under the influence of a sermon of this kind, it pleased God, in his Providence, to place a young lady, who had been educated in the principles of Unitarianism, and knew well how to use all its weapons of defence. The text from which the Doctor preached, was, John, 6 : 37 :— "Him that cometh to me, I will in no wise cast out." In a private letter, describing its impression upon her mind, (which I may be pardoned for quoting,) she says :—"Had this discourse been controversial, my feelings of antagonism to evangelical doctrine would have been aroused ; but the subject was Christ—his ability and willingness to save sinners,

and his invitation to come to him. My heart was drawn out in love to this gracious Redeemer, and I mentally asked myself, 'can a mere, peccable man dare to promise so much?' The question was yet undecided, though stirring the inmost depths of my soul, when the conclusion of the last prayer settled the point, once, and for life. It was in these words:—'Who is the Lord, our righteousness, and our strength, and over all, God blessed, forever more, amen.' I had been led that same morning to open Owens' work on the Trinity, and these two texts were urged as proofs of the Divinity of the Saviour; and now, when they were repeated in the sanctuary, it seemed to me as if the Old and New Testament each bore witness against the opinions I had so strenuously maintained." From that time she embraced Christ as her Saviour; in much tribulation through family opposition, she

professed him before men, and still lives, to attest, in a happy experience, and by a useful life, "the unsearchable riches of his grace."

Such were some of the more prominent traits of Dr. Herron's ministry. To complete our estimate of his character, we must view him—

FOURTHLY—AS A PRESBYTER.

This was a sphere of influence and usefulness which he delighted to occupy; to which his talents were eminently adapted; and in which he exerted some of the most salutary influences of his life. His wisdom, discretion, and knowledge of practical life made him a safe and valuable counsellor, to whom his brethren could look for guidance. His unselfish, magnanimous spirit, always gave as-

surance that he had no personal or covert purposes to subserve. His kindness of heart drew his brethren around him, with warm, confiding affection ; whilst his decision, energy and executive capacity enabled him to undertake and carry forward the public enterprises of the Church with an admirable efficiency. All this gave him such a hold upon the confidence and affections of his brethren, that his counsels always had great weight, and his opinions oftentimes the force of law. As a presiding officer, in a deliberative or judicial body, he had few equals. He officiated with such dignity, precision, promptness, and authority, that it was the delight of his brethren to honor him with such appointments. Hence, he was very frequently elected as the Moderator of the Presbytery, and the Synod; and in the year 1827, was chosen Moderator of the General Assembly, during its sessions at Philadelphia.

In his capacity as a Presbyter, he had some traits deserving the imitation of every minister. The grace with which he would yield to the will of the majority—surrender his own project, when it was voted down, and adopt and carry out a plan which he had opposed—was so strikingly beautiful, that his brethren all observed and spoke of it with admiration. Allied to this, was the noble frankness with which he would confess an error, or a fault; and the magnanimity with which he would beg the pardon of one whose feelings he had wounded. His quick, impulsive temperament would impel him sometimes to speak or act in haste, and as a consequence, he would occasionally commit an error ; or, in the heat of debate, utter a severity ; but when he saw his error, or discovered the wound he had made, there was no man more ready to amend the wrong, or to beg pardon for his

offence. All this combined to invest him with the influence and controlling power which he wielded for so many years, with the happiest results, to the glory of God, and the welfare of the Church.

Somewhat connected with this, was the influence which he exerted in a still wider sphere. He was also,

FIFTHLY—A PUBLIC MAN,

Of the highest and best type. A man of a large expansive public spirit—with a heart to sympathize with, and a hand to help, in every project for the advancement of the best interests of the community, state or nation. He had a deep concern for the welfare of all classes of men. In the earlier history of this city he took a lively interest—in every mill and factory

that was erected—in every enterprise to promote the convenience of the people, or the adornment of the city—in the opening of new avenues of trade, and in the securing of new business and commercial advantages to the community. He was one of the *Fathers* of this city; and no man loved it better, or did more to promote its highest welfare.

He not only loved his city, but his STATE and NATION. He had a pride—(did I say *pride?*—yes, verily, an honest *pride*) in being a Pennsylvanian. Born beneath the shadow of her lofty mountains, and reared amid the patriots of the Revolution, he cherished the idea that this is the peculiar heritage of freedom; and believed, in his heart, that a race of men and women has been born and reared in these hills, and along these valleys, such as is not to

be found in any other spot upon the surface of this wide world.

As he loved his STATE, so he also loved his NATION. Patriotism was a part of his religion ; and his heart was ever as true to his country as it was to his God. He knew the worth of our liberties, for he saw the price with which they were purchased. He felt (as I fear few now feel,) the sacredness of that compact which bound these States together, for he saw the blood by which this Union was cemented. To the last moments of his life, he watched with a deep and painful solicitude, the ominous cloud that is gathering upon our horizon ; and, among the last prayers that he uttered, were supplications, " that God would preserve this Union, and save his country from reproach."

Such was the MAN, the CHRISTIAN, the MINISTER, the PRESBYTER, the PATRIOT CITIZEN, who has just departed from his earthly, to his heavenly home.

A feeling of devout gratitude should fill our hearts, that God has permitted us to witness such an exemplification of his grace. In the review of his whole life and character, there is nothing to regret; no blemish upon his name; nothing upon which you can place your finger and say, "I wish it had been otherwise"—Nothing to vitiate the sweet savor of his memory, or mar the blessed influence which he has left behind. He has gone without leaving a single enemy upon the earth, or a tongue that would utter aught but blessings upon his name.

We mourn his loss. That vacant *chair,* from which his gray head and venerable

form has so often spoken with silent eloquence to our hearts, renews our grief, as from Sabbath to Sabbath, it reminds us that he is gone.

But whilst we mourn his loss, let us imitate the *example*, and apply the *lessons* of his life. A voice seems to linger in this Sanctuary, saying—"Remember the words that I spake unto you while I was yet with you." Ah, yes; he has gone, but it is

> "To sit down with the Prophets, by the clear
> And crystal waters; he has gone to list
> Isaiah's harp, and David's, and to walk
> With Enoch and Elijah, and the host
> Of the just men made perfect." * *

And as years roll on, and his beloved flock, one by one, go up to him, he will meet them at the heavenly gate, and lead them to the Lamb, saying—

"Here am I, and the children Thou hast given me."

PROCEEDINGS

OF THE

Session of the First Presbyterian Church.

At a meeting of the SESSION OF THE FIRST PRESBYTERIAN CHURCH, IN THE CITY OF PITTSBURGH, the following Minute was adopted, and ordered to be entered upon the Records:

Whilst, in the death of the Rev. Francis Herron, D. D., the former Pastor of this Church, we recognize the hand of our Heavenly Father, and bow in humble submission to his righteous will, we feel constrained to express our deep sorrow under the bereavement which has deprived us of a venerated TEACHER, at whose feet we have so long received spiritual instruction; of a COUNSELLOR, whose discretion and experience has given us such safe guidance; of a CO-LABORER, whose energy and efficiency in the work of God has so greatly advanced the prosperity of this Church; and of an EXEMPLAR, whose consistent walk, and beautiful illustration

of the Christian life, has directed and stimulated us in following Jesus.

Dr. Herron was settled, as the Pastor of this Church, in June, 1811, and it pleased God, in his great kindness, to continue this relation until Dec. 1850, when, on account of declining age, he felt it expedient to request that the relation should be dissolved

The long Pastorate of forty years, during which he served this Congregation, was a period of healthful and encouraging progress. As we now look back upon the trials he endured, the difficulties he surmounted, the instrumentalities for good which he put into operation, the controlling influence which he exerted in this whole community, and the moral and spiritual reformation which he effected in this Church, we feel constrained to testify to his great efficiency as a Minister, and thankfully to recognize the Divine blessing which has crowned his labors.

In every department of his work we have found him an able, diligent, and successful Minister of the New Testament. In the Pulpit he was happy in the exposition of the truth; strong in its defence, and pungent

and skillful in its application to christian experience.—He was also eloquent and powerful in his appeals to the impenitent, and tender and affectionate in his presentations of Christ to the awakened and anxious. In the Pastoral work, he combined a dignity of manner with a kindness and sympathy that commanded the highest respect, whilst it won the confidence and affection of the people. As the Moderator of this Session, he was always held in the highest estimation. We confided in his wisdom; revered his character; trusted his practical judgment, and loved him for the generosity of his spirit, and the kindness and urbanity of his manners.

In view of all that God has wrought by his instrumentality in our midst; of all the good which we have received from his fellowship; and of all that endears his memory to our hearts, be it

Resolved, 1st, That we record our deep gratitude to God for the gift of a Pastor so useful and beloved, and for the kind Providence which continued him with us for so many years, and gave us the privilege of witnessing the beauty of religion in an old age so bright with christian cheerfulness, and so rich in the fruitage of grace.

Resolved, 2d, That we will cherish the memory of his fellowship as among the most blessed privileges of our lives; and feel stimulated by the example which he has left us to labor more diligently, and to follow on with faith and patience until we "inherit the promises."

Resolved, 3d, That a copy of this minute be sent to the family of the deceased, as the expression of our deep sympathy; and with the assurance of our common grief in the bereavement which they have sustained, and of our earnest prayer that their Father's God will confirm to them, and to their children, the blessings of his well ordered Covenant.

Resolved, 4th, That we unite with the Board of Trustees of this Church in requesting our Pastor to preach a Sermon on the Life and Character of Dr. Herron, and furnish the same for publication.

PROCEEDINGS

OF THE

BOARD OF DIRECTORS

OF THE

Western Theological Seminary.

At a late meeting of the Board of Directors of the Western Theological Seminary, the following Minute was adopted and put on their records, relating to that Venerated Father who presided over the Board from its first organization till the day of his death:

"It is with mournful interest this Board enters upon its records their last Minute relating to the Rev. Francis Herron, D. D., who fell asleep in Jesus, and entered his rest on the 6th day of December, 1860. He presided over the Board of Directors of the Western Theological Seminary from its inception, and continued to occupy that office with universal acceptance, and eminent usefulness and efficiency, till the day of his death.

His gentleness, urbanity, and piety, always gave him a controlling influence over his brethren. His prayers, example, counsels, and abundant labors, were of the highest value to the Institution he loved so well, and over which he presided through the long years of its trials and perilous vicissitudes. His eminent fidelity and usefulness, as the chief officer of this Board, we who remain desire here to attest and record. In its darkest day, when sanguine and liberal friends were ready to despair—when insuperable obstacles seemed to arise on every hand, and imperil the very existence of the Seminary, his faith failed not. He seemed to hope against hope. He was ever ready by renewed personal exertion, self-denial and sacrifice, to add effort to effort, and prayer to prayer, to save this School of the Prophets. So effectually had he identified himself with this Institution, and incorporated it in his heart, that, at home and abroad, its advancement was a prominent theme of his thoughts, his prayers and conversation. When mingling with rich men of all classes, authors and literary circles, he sought to turn the high regard he always commanded for himself, to the advantage of the Seminary. The very last appeal he made on earth was on behalf of the Seminary, and rendered effective by these significant and solemn words: '*It is my dying*

request.' He lived to see the Seminary rise from nothing, through a succession of severe struggles perhaps unparalleled in the history of any similar institution, to a measure of success and prosperity not exceeded by any Seminary in the land. He saw it transcend even his highest expectations.

"In green old age, exceeding four score years, full of peace and a joyful hope of immortality, almost impatient for his last summons, 'he came to his grave in a full old age, like a shock of corn cometh in his season.'

"Long will this Board most affectionately cherish the memory of this beloved and venerated man. Long will his fidelity and zeal in his offices, as President of this Board, and as a Director of this Institution, stand for an example and incentive to all who may succeed him in these important trusts."

H. G. Comingo,
W. D. Howard,
Francis G. Bailey,
Committee.

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